3. THE ANTECEDENTS AND OUTCOMES
(Of Workplace Spirituality)

3.1 CHAPTER OVERVIEW

Workplace spirituality can help workplaces around the world, in all sectors, to make employees more productive as well as happier. In this way it may be seen as a tool that can integrate and be instrumental in bridging the often condemned gap between the employer and the employee. Thus just understanding and delineating the favourable and unfavourable outcomes of workplace spirituality is not enough. What needs to be done is a comprehensive approach that tells us the way to cultivate spirituality in the workplace and study the outcomes as well. In this regard, this chapter discusses literature on the antecedents and outcomes of workplace spirituality. It further discusses the antecedents and outcomes as used in the study. Conceptually underpins the specific constructs related to workplace spirituality in this study and lastly discusses literature on the relationships of these constructs with workplace spirituality.

3.2 THE ANTECEDENTS

Workplace spirituality as discussed earlier has turned out to be the new management paradigm, yet very little research has been done on the possible antecedents of workplace spirituality. The section below discusses the research on the possible antecedents of workplace spirituality in general and then moves on to the specific antecedents and their contexts as used in the study.

Gibb and Achterberg-Lawlis (1978) an early writer on the subject, suggested the position that trust opened the door to the spiritual realm, and thereby it made a powerful difference in organisations, because trust produces an environment that nourishes personal growth, health, spirituality, depth of community and organisational effectiveness. He referred to trust as being very much like love, and he suggested that
one can release and express love by entering into one's interpersonal contacts during the workday with wholeness and integrity. Additionally, communicating in depth with others, allowing others to be who they are, and not looking for external reward are described as leading to the integration of spirituality at work. In essence, building relationships at work (interbeing) is the cornerstone of Gibb and Achterberg-Lawlis (1978) love/trust theory. Conger (1994) viewed spirituality as a way to elicit change in organisations. He stated that organizational leadership could set the stage for a spiritual presence in the workplace. Pawar (2008) attempted to integrate the workplace spirituality research with organisational literature, and in this attempt linked workplace spirituality with four Organisational Behaviour concepts – transformational leadership, organisational citizenship behavior, organisational support, and organisational justice. He further stated that the four Organisational Behaviour concepts: constituted a precursor to workplace spirituality, provided a different set of explanations for workplace spirituality experiences, and helped place workplace spirituality in the larger context of Organisational Behaviour. Herman (2010) conducted a correlational research using the dimensions of spirituality at work, as the dependent variable and the servant leadership model as the independent variable and established a positive relationship between the two. He stated that servant-led organisations had higher levels of workplace spirituality. Therefore, he suggested that organisation desiring a workplace spirituality culture should consider the servant leadership model. Further, he suggested that hiring leaders and organisational members who possess the qualities of a servant leader and by developing training programs to further develop servant leadership behaviors in organisational members is one approach to implementing this model. He also indicated that there is a gap in what top leaders perceive their leadership style and prevalent organisational culture to be and what others within the organisation perceive. He said that educating organisational members on servant leadership and workplace spirituality might raise awareness and understanding. Vasconcelos (2010) stated that evidence suggested that prayers help to alleviate, inspire, and energise
those people who draw upon it and can contribute to spirituality in the workplace.

Javanmard (2012) conducted an empirical study of 259 employees of the same organisation to study the impact of spirituality on work performance using the structural equation modeling approach. In his model he established that various aspects of spiritual leadership i.e. altruism, vision and faith at work resulted in increased levels of spirituality among the employees via their impact on Meaningful Work, inner life and sense of community.

The Western idea of management had placed utmost reliance on the worker (which includes Managers also) -to make him more efficient, to increase his productivity. They pay him more so that he may work more, produce more, sell more and will stick to the organisation without looking for alternatives. The sole aim of extracting better and more work from him is for improving the bottom-line of the enterprise. Worker has become a mercantile product, which could be used, replaced and discarded at will (Bhattathiry, 2004). A situation has come where management and workers have become separate and contradictory entities wherein their approaches are different and interests are conflicting. There is no common goal or understanding which predictably leads to constant suspicion, friction, disillusions and mistrust because of working at cross purposes. The absence of human values and erosion of human touch in the organisational structure has resulted in a crisis of confidence. Thus there is a need to look at the workers needs at a deeper level. The worker needs to be redefined so as to underline the development of the worker as a human being with all his positive and negative characteristics and not as a mere wage-earner.

Sri Aurobindo (1872-1950) a great spiritual visionary interpreted the philosophy and wisdom enshrined in the ancient traditions of the East, and stated that gradual divination of life was the very purpose of evolution. Nobel laureate poet of India Gurudev Rabindranath Tagore presented it in different way and said that there is 'surplus in human being'. The term 'surplus in man' signified that man had a feeling
that he is truly represented in something that exceeds his apparent terrestrial being (Matilal, 2002). This inherent existential quest made the foundation for further evolution of human consciousness. Mary Parker and Maslow made powerful connection between self-actualisation- and work in organisational setting. Maslow(1970) in his discourse on self-actualisation stated that it is the ultimate need of human being that denote towards complete intellectual, emotional, and spiritual fulfillment. According to him, self-actualisation is simply a "bi product of self-actualising work and self-actualising duty."

Watson (1991) proposed for finding fulfillment in work. He purported that if a person wants to serve and manage with integrity, then he or she needs to focus on developing his or her own character. The main challenge he posed to individuals is the need to transform themselves into the kind of people who can devote themselves to service, who can become less self-centered, and who can make the attitude of service a permanent part of their personality. He further identified the following personal characteristics necessary for a life led with integrity: commitment to one's purpose, respecting others, taking personal responsibility for one's actions, living without fear or expectation of personal gain, being open to criticism, and trying to learn from every situation. In terms of managing in the workplace with integrity, he identified the characteristics of treating coworkers and employees fairly, not seeking praise nor feeling superior, sharing gains with those with whom one works, and supporting others in their work. These characteristics that Watson (1991) outlines are essential manifestations of a way of life in which one focuses on enhancing the well-being of others on a day-to-day basis. When these acts of integrity are practiced and expressed in an organisation, the well-being of its members is given priority over the products, profits, and growth of the business. Profit and growth are still pursued, but not at the expense of what he considered to be morally correct.

Palmer (1993) spoke of authentic spirituality as wanting to open a person to truth, whatever truth may be, and wherever truth may take that person. Palmer
asserted that spirituality does not dictate where one must go, but trust that any path walked with integrity will take one to a place of knowledge. Such spirituality encourages a person to welcome diversity and conflict, to tolerate ambiguity and to embrace paradox. Palmer maintained that when life becomes too incongruent, one suffers; when suffering becomes too intense, one is forced to examine the deeper dimensions of one's condition. Spiritual resources offer hope in the midst of such pain. A strong sense of spirituality grounds a person in the confidence that his or her search for truth can lead to new life beyond the death of half-truths and narrow concepts.

Richards and Bergin (2000) described spirituality as an "attunement with God, the Spirit of Truth, or the Divine Intelligence that governs or harmonises the universe". These authors made the assumption that human nature included the capacity to act with or harmonise with the sense of spirituality. Popular terms such as "inspiration, conscience, and revelation" were also used in relation to spirituality. Individuals who were intrinsically spiritual were more likely to view their beliefs and lifestyle as a source of meaning, support, and strength.

As Neal (2000) famously stated, 'We are spiritual beings having a human experience'. Work and spirituality are side by side as two of the most central and defining features of life (Hill and Smith, 2003).

Further, through self-concept theory (Shamir, 1991) Plowman and Duchon (2005) explain that individual identity is a part of a person's self-concept and if their self-concept entails spiritual characteristics then they are likely to be more motivated if their employing organizations "enable expression of their spiritual identity". Kinjerski and Skrypnck (2006) suggested that the creation of spirit at work may be influenced by integrated personality traits (inner harmony, positive energy, conscientiousness, self-transcendent, open to possibilities, and spiritually inclination). Further, they argued that 'personality is important in the creation of spirit at work and that the spiritual inclination dimension is the key personality
dimension responsible for fostering spirit at work’ (Kinjerski and Skrypnek, 2006).

Dwelling upon this theme the present study explored two possible personality variants as mention in the Bhagavad Gita as precursors to Workplace Spirituality. These are Gunas and Non-Attachment (Anasakti).

3.2.1 Gunas

Bhagavad Gita is rightly accepted as the fountain head of Eastern psychology. In this scripture the quintessence of eastern literature is presented in the form of 18 chapters and 700 verses, each describing a different aspect of the process of self transformation. It is a part of the longest epic of Mahabharata which has hundred thousand verses. Bhagavad Gita is set in the background of battlefield and is presented in the form unique dialogue between Sri Krishna, the supreme God head and Arjuna, the sincere aspirer of knowledge who is in a state of conflict between his attachments and duties. Through the teachings of Bhagavad Gita, Sri Krishna imparts all the wisdom of the Vedic and Upanishidic literature. He modified and simplified Vedic and Upanishidic knowledge and speaks to humanity through his dialogue with Arjuna.

The Vedic personality construct of Gunas, has been described in the traditional Indian philosophical literature: the Sankhya school of Indian philosophy. According to it the entire physical universe, including the human mind is a manifestation of Mula/Prakriti or primordial Prakriti (Hiriyanna, cited in Chakraborty, 1987). This Prakriti has three constituents, namely Sattwa, Rajas, and Tamas. All matter and empirical phenomena, including the mind, is matter-manifest in endless combinations of these three gunas (Chakraborty, 1987). Thus, the three Gunas identified in The Gita are Sattwa translated as ‘Illumination’ (Radhakrishnan, 1948), and as ‘Purity’ (Chinmayananda, 1992), Rajas translated as ‘Passion’ and/or ‘Activity’ and Tamas translated as ‘Dullness’ and/or ‘Inactivity’.
According to the Indian worldview, everything that exists is a product of three fundamental constituents of nature termed Gunas (Chakraborty, 1987). Every human being will therefore have the characteristics of all the three Gunas at the same time, though one of the three may be the dominant one. A person in whom Sattwa is the most dominant of the three Gunas will exhibit qualities like purity, wisdom, bliss, serenity, love of knowledge, fineness, goodness, etc. Such a person appreciates more readily that the environment is only the effect, while human beings are the cause. According to Chakraborty (1987) such persons also suffer from much lower stress levels. One in whom the Guna of Rajas is the most dominant will exhibit egoism, activity, restlessness, passion and its derivatives like lust and greed, and hankering after things like wealth and power. Such a person is likely to blame external factors for his or her own shortcomings. One in whom the Guna of Tamas is the most dominant will exhibit bias, heedlessness, inertia, darkness, obstruction, laziness, procrastination, confusion, and perversion in thought and action (Das, 1991). The three Gunas do not work mechanically. They constitute a unity in trinity, coexist, and cohere. The combination of these characteristics within an individual is considered indicative of the person's overall psycho spiritual makeup and the person's tendency to manifest specific psychological and spiritual tendencies and behaviours (Stempel et al. 2006)

The Bhagavad Gita in chapter fourteen describes the Gunas. In this chapter Lord Krishna reveals matters pertaining Illumination, Passion and Dullness/Ignorance which everything in the material existence is influenced by. He gives pertinent details on the essential characteristics of each individually, their cause, the level of their potency, how they influence a living entity affected by them as well as the signs of one who has risen above them. Here he clearly advises to relinquish oneself from dullness and passion and adopt the path of pure Illumination until acquiring the ability to transcend them. Citing a few verses:

In Chapter 14 Verse 5 he says:
The verse states that the living entity is transcendental and has nothing to do with this material nature. Still, because it becomes conditioned by the material world, it acts under the spell of the three modes of material nature. Because living entities have different kinds of bodies, in terms of the different aspects of nature, they are induced to act according to that nature. This is the cause of the varieties of happiness and distress.

Translation: O Mighty armed one, the qualities of Illumination, Passion and Ignorance thus produced by the material energy enslaves the immutable, consciousness of the self within the body.

Chapter 14 Verse 9 he says:

Translation: O Arjuna, the mode of Illumination ensnares one in happiness, the mode of passion in fruitive activity and the mode of ignorance in negligence and the like, obscuring knowledge.

This verse states that a person in the mode of Illumination is satisfied by his work or intellectual pursuit, just as a philosopher, scientist, or educator may be engaged in a particular field of knowledge and may be satisfied in that way. A man in the modes of passion and Illumination may be engaged in fruitive activity; he owns as much as he can and spends for good causes. Sometimes he tries to open hospitals, give to charity institutions, etc. These are the signs of one in the mode of passion and
the mode of Ignorance covers knowledge. In the mode of Ignorance, whatever one does is neither good for him nor is it for anyone.

Thus, whenever one is born with the body, mind and intellect, he is bound by the three gunas. The people high on Sattwa Guna are by birth inclined towards spirituality no matter under what circumstances they are born.

Therefore, understanding of an Indian personality structure comes from the theory of the triguna. Ninivaggi (2008), notes that individuals from the Indian perspective are understood in three intimately connected domains called Gunas. Collectively these domains constitute the triguna or other times called the Maha Gunas; individually, they represent three distinct personality structures. A particular personality structure is formed by the dominance of one of the domains of personality. These domains or Gunas are Sattwa, Rajas, and Tamas.

The Gunas represent parts of Prakriti, and Prakriti is everything and anything that is in the universe and the cosmos. Defining the Gunas is difficult because although there is general understanding of the definition of a particular Guna, a sustained, universal definition is not available. Researchers have defined the concepts as they saw fit for their particular study by concentrating on the elements and qualities they were examining (Murthy and Kumar, 2007). However, one can begin to have a more complete picture of the construct when all the different qualities presented in the different literature are pulled together into one section.

Sattwa is thought to be the natural inclination of the personality. Hence, Lad (2006) describes it as “the underlying nature of the mind–universal or individual mind”. Sattwa is described as pure light with the power of illumination, enlightenment, and goodness. It functions as thought and the ability to think which helps with the clarity of mind. It is believed that once the mind is clear, an individual becomes concerned with taking the right action and obtaining a spiritual purpose in his or her life. An individual with the Sattwa dominance tends to be alert, attentive,
egoless, understanding, pure, compassionate, cooperative, harmonious, truthful, and disciplined. These individuals are untainted by evil, unmoved by success or failure, and rate high on existential well-being. A dominance of Sattwa allows for inward peace and happiness, an increase in consciousness abilities, and an increase in discriminating intelligence. Although there is much positivity associated with dominance in the Sattwa Guna, the Ayurvedic literature sees it as problematic and associated with feelings of arrogance and narcissistic qualities. Nonetheless, it is noted that to gain happiness in this Guna quality, one must practice spirituality and be in touch with his or her higher self. An individual with a dominant Sattwa would be aware of his or her spirituality and practice positive elements of faith.

The Rajas Gunas, on the other hand, is not the natural inclination of the individual but it is a necessary component of the personality. It is generally associated with active energy, aggressiveness, and passion. On the positive side, individuals with dominant Rajas tend to be ambitious, action oriented, hardworking, enthusiastic, and competitive. However, on the negative side, individuals with dominant Rajas tend to be self-centered, restless, and envious. These individuals lack peace, they experience volatility of the mind, they are solely interested in satisfying their desires, their spiritual pursuit hinges on the possibility for self-gain, and they are attached to the results of their activities. Happiness when this Guna is dominant is achieved by satisfying worldly and bodily pleasures.

Similarly to rajas, a dominance of Tamas is not a natural inclination of the individual and is also an important aspect of the personality. Individuals with increased levels of Tamas tend to be passive, dull, delusional, confused, sad, depressed, lazy, ignorant, inattentive, inactive, insensitive, angry, fearful, and lethargic. These individuals tend to hold narrow worldviews, have insomnia or sleep in excess, and feel helpless. There is no information provided about the positive aspects of the Tamas quality but perhaps the ability to sleep, rest and care for oneself are important and positive elements of this Guna also making it a necessary
component of the personality. Even so, it is vital to report that the Tamas personality
is described as conditions under “severe types of mental deficiency (idiocy)” (Dube, 1978).
Individuals with the Tamasic personality type also gain happiness via satisfying worldly and bodily pleasures.

Understanding the Gunas separately is helpful because it allows one to differentiate between the different Gunas. It also highlights the difference between the positive and negative aspects of the Guna dominance. However, personality is developed by the constitution of all three Gunas (Dube, 1978). So, all three domains (Sattwa, Rajas, Tamas) are present within an individual at all times and it is simply the dominance of the Guna that is different. Furthermore, according to various Indian scriptures and literature it believed that psychological disorders are due to an imbalance of the Gunas, in particular the dominance of rajas or Tamas Guna (Bai, Murthy, and Nagalakshmi, 1975).

Further, the Bhagavad Gita has professed the path of Karma-yoga that can lead one from the Tamas Guna state to the Sattwa Guna state and finally achieve the much sought out path of Moksha.

In the context of organisational work, (Senge, 1990) stresses the need for continuous learning through clarification. The theory of Gunas offers a framework and methods for self-learning directed towards ultimate self-knowledge. It is a challenge worth taking up for it opens up endless possibilities of qualitative improvement by aiming at self-learning (Mukherjee, 1998).

Kaur and Sinha (1992), stated a clear superiority of Sattwa Guna over other Guna dimensions as it had positive relationships with work ethic, personal effectiveness, self-actualising behavior and organisational effectiveness. Sharma (1999), studied self-concept and job satisfaction vis-à-vis the three Gunas and found a relation between the two. Wolf (1999), developed the Vedic Personality Inventory as a measure of mental tendencies derived from descriptions of the Modes of Nature
contained in the Vedic literature of the Hindu tradition and universally applicable to all people, regardless of their familiarity with the source tradition. Wolf utilised a non-Western schema for considering psycho spiritual qualities that can be found in the Vedic (Hindu) concept of the three *gunas* or Modes of Nature. Chinmayananda (2002) explained the effect of *gunas* on human agency. He stated that an Illuminated (*Sattwa*) mind enjoyed mental serenity. Passion (*Rajas*) raises an extreme attachment to material possession while Dullness (*Tamas*) leads mind to Ignorance and losing of discriminating capacity. Narayanan and Krishnan (2003), utilised the *guna* framework to explore its relationship with transformational leadership. They reported that Illumination (*Sattwa*) has a potentially positive influence and enhances transformational leadership. Wolf and Abell (2003), utilised the Vedic scale in an experiment with mantra chanting, a Vedic practice. Utilising this traditional Eastern spiritual practice as an independent variable, they studied the effects of *Hare Krishna* mantra meditation on stress, depression, and the three Modes of Nature. They found that the group chanting the genuine mantra increased their scores on the Goodness subscale (*Sattwa*), as measured by the Vedic Personality Inventory, Elankumaran (2004) stated that people high on *Tamas Guna* showed the least level of job involvement as compared to people dominant on *rajas* and *Sattwa Guna*. Sharma and Bhal (2004), reported that *Sattwa Guna* and ethical leadership influence ethical behaviour. Bhal and Debnath (2006), stated that the individual, in *Bhagavad Gita*, is conceptualised as a multi-dimensional entity that comprises the body and the soul. *Gunas* that represent the body according to them have been conceptualised in Gita as a part of the individual that is tied with the soul. *Gunas* are seen as the manifest and worldly side of an individual who is essentially a spiritual being. However, they stated that people with different *Gunas* have varied understanding and experience of spirituality. Thus, Bhal and Debnath (2004) reported that spirituality and *Gunas* are related with each other. Stempel et. al. (2006) explored the validity, reliability and generalisability of the Vedic Personality Inventory developed by Wolf in 1999 which consisted of constructs derived from the Vedic literature of India. Biswas
(2010) further validated the *Guna* inventory by *Sharma and Bhal* (2004) and also stated that this personality construct could be used in assessing various traits of Indian managers in service settings. He further related *Gunas* with forgiveness behaviours and found significant relationships in the two. *Bhattacharjee* (2011) postulated that through the *Guna* theory and an analysis of the delicate balance that exists in the three *Gunas* (viz., *Sattwa*, *Rajas*, and *Tamas*) reasons for decision-making failures on an individual level, which ultimately lead to organisational or institutional level failures, could be understood.

### 3.2.2 Non Attachment (*Anasakti*)

*Bhya* (2000) stated that the essence of the Indian ethos is 'Non-Attachment'. Further, elaborating upon the construct of Non-Attachment (*Anasakti*), he stated that it was not a philosophy of inaction or renunciation but one of contentment amidst poverty or plenty-one of non-involvement in the material consequences of one's efforts as far as it concerns one's own benefit.

The construct of Non-Attachment (*Anasakti*) is very close the Buddhist concept of Non-Attachment. Non-Attachment is a fundamental concept of the Buddhist philosophy which arose more than 2,500 years ago in Asian cultures. Nonattachment is one of the core teachings of Buddhism. The end of suffering through Non-Attachment is the Third Noble Truth of Buddhism. Non-Attachment in Buddhist sense means having a balanced attitude without unrealistic expectations of others and fears of being miserable when objects of attachment are not there. It is a calm, realistic, open and accepting attitude. According to Buddhist philosophy, nonattachment is derived from the development of wisdom, morality and mindfulness which lead to the reduction of attachments. Non-Attachment (*Anasakti*) is letting go of desires, cravings, and attachments. "it is the fading away and ceasing; giving up, relinquishing, letting go and rejecting of craving" (*Nhatnamoli and Bodhi*, 2001). Buddhist practitioners spend lifetimes cultivating nonattachment.
The popular verse 47 in chapter 2 of the *Bhagavad Gita* advises Non-Attachment to the fruits or results of actions performed in the course of one's duty. Dedicated work has to mean 'work for the sake of work'. If we are always calculating the date of promotion for putting in our efforts, then such work cannot be commitment-oriented causing excellence in the results but it will be promotion-oriented resulting in inevitable disappointments. By tilting the performance towards the anticipated benefits, the quality of performance of the present duty suffers on account of the mental agitations caused by the anxieties of the future. Another reason for Non-Attachment to results is the fact that workings of the world are not designed to positively respond to our calculations and hence expected fruits may not always be forthcoming.

This verse is a brilliant guide to today’s employee for psychological energy conservation and a preventive method against stress and burn-outs in the work situations. It has been presumed for long that satisfying lower needs of a worker like adequate food, clothing and shelter, recognition, appreciation, status, personality development etc. are the key factors in the motivational theory of personnel management. Also, it has been observed that a lowly paid school teacher, a self-employed artisan, ordinary artistes demonstrate higher levels of self-realization despite poor satisfaction of their lower-order needs (*Bhattathiry, 2004*).
This situation is explained by the theory of Self-transcendence or Self-realisation propounded in the Bhagavad Gita. Self-transcendence is overcoming insuperable obstacles in one's path. It involves renouncing egoism, putting others before oneself, team work, dignity, sharing, co-operation, harmony, trust, sacrificing lower needs for higher goals, seeing others in you and yourself in others etc. The portrait of a self-realising person is that a person who aims at their own position and underrates everything else. On the other hand the Self-transcoders are the visionaries and innovators. Their resolute efforts enable them to achieve the apparently impossible. They overcome all barriers to reach their goal.

Tagore says working for love is freedom in action which is described as disinterested work in the Bhagavad Gita. Further, the disinterested work finds expression in devotion, surrender and equipoise. The former two are psychological while the third is the strong-willed determination to keep the mind free of and above the dualistic pulls of daily experiences. Detached involvement in work is the key to mental equanimity or the state of Nirvana. This attitude leads to a stage where the worker begins to feel the presence of the Supreme Intelligence guiding the empirical individual intelligence. Such de-personified intelligence is best suited for those who sincerely believe in the supremacy of organisational goals as compared to narrow personal success and achievement (Bhattathiry, 2004).

The principle of reducing our attachment to personal gains from the work done or controlling the aversion to personal losses is the foolproof prescription for attaining equanimity a step towards a more spiritual self. The common apprehension about this principle that it will lead to lack of incentive for effort and work, striking at the very root of work ethic, is not valid because the advice is to be judged as relevant to man's overriding quest for true mental happiness. Thus while the common place theories on motivation lead us to bondage, the path of Non-Attachment (Anasakti) as in Bhagavad Gita theory takes us to freedom and real happiness.
Karma-Yoga which is a related construct to Non-Attachment (Anasakti) and means Work without attachment to the results was studied by Mulla and Krishnan (2010). They proposed that Karma-Yoga which is the Indian construct for morality has three dimensions—duty-orientation, indifference to rewards, and equanimity in their study of 205 of the impact of a leader’s Karma-Yoga and a follower’s belief in Indian philosophy on the follower’s perception of transformational leadership they found that a leader’s duty-orientation was related to a leader’s charisma and inspirational motivation. The relationship was strengthened when a follower’s belief in Indian philosophy was high. The findings supported a model of Indian transformational leadership built on the fundamental beliefs in Indian philosophy and duty-orientation. The results of this study indicated that in the Indian context, leaders who are high on Karma-Yoga are likely to be perceived as more transformational by their followers.

Pande and Naidu (1992), in their research conceptualised Non-Attachment (Anasakti) as a personality variable, that is, a relatively stable trait or characteristic reflected in—and therefore measurable in terms of—a set of attitude. The distinctive characteristics of Anasakti delineated by the researchers are effort orientation, emotional equipoise in the face of success and failure, a relatively weak concern for obtaining extrinsic rewards, and an intense effort to achieve excellence. Thus, Non-Attachment (Anasakti) was found to represent one facet of human personality which helped individuals remain well adjusted and healthy despite exposure to stressors.

Shaw (1995), too, in his research described Non-Attachment (Anasakti) as a personality variable derived from the Indian spiritual tradition. Shaw (1995), in an attempt to establish relationship between eastern construct of Non-Attachment (Anasakti) and constructs of perception of control, justice, hope, conducted a study on Lillooet community and revealed significant correlations between Non-Attachment (Anasakti) and locus of control and Non-Attachment (Anasakti) and hope.
McIntosh’s (1997), integrative review of Zen theory and social psychological research suggested that mindful attention and awareness may have its beneficial effects through insight into present realities, a loosening of attachments to outcomes and to a solid sense of self, and greater clarity in thought and action.

Tewari and Srivastava (1998) conceptualized Non-Attachment (Anasakti) as a motivational construct for two reasons. First, they suggested that nonattachment determines the course of behavior, and, second, they described non attachment as related to some kind of satisfaction.

In his research Jha (2002) also conceptualized Non-Attachment (Anasakti) as a personality variable and stated that it presented a normal distribution like any other personality characteristic.

Bhushan and Jha (2005) again conceptualized Asakti (attachment) and Anasakti (Non-attachment) as personality dimensions. He stated that everyone possesses a certain degree of attachment and detachment. He found that the criterion group living yogic life style was significantly less in Attachment (Asakti) than the control group.

Hoffman (2007) conceptualised non-attachment as a psychological construct like intelligence, memory, or depression. According to him it is a characteristic of an individual that is not directly observable. Such constructs have multiple models of explanation, multiple definitions from each respective model, and multiple measures to assess the construct that have derived from the respective theoretical models. He asserted that there are many forms of meditation practice, and they share many of the same subjective outcomes, such as equanimity, Non-Attachment, and clearer sensory perceptions. He also found out that the length of time meditating was positively related to the overall level of non-attachment.

In a study by Emavardhana and Tori (1997) it was found that there were significant pretest to posttest change non attachment scores and self-concept scores of
those participating in seven-day Vipassana meditation retreats. Also, in the same study, the results indicated that Non-Attachment was significantly correlated with a heightened sense of personal worth and fulfillment.

In a study, Fusilier and Durlabhji (2001) addressed and explored the cultural values that Indian managers may apply in their business activities. Results suggested evidence of cultural values such as yogic spirituality, Non-Attachment, and interconnectedness with others, nonviolence, tolerance, and a sense of duty among the executives. So, Non-Attachment emerged to be a prominently valued trait among successful Indian managers.

Cherrier and Mumoz (2007) investigated the construct of Financial detachment. The financial Detachment in their work symbolized tendency of the individuals of not prioritizing financial gains in their life. The analysis indicated that Spiritual reflection and care for others were significantly related to financial detachment.

3.3 THE OUTCOMES

Despite the relative scarcity of scientific evidence supporting positive outcomes of workplace spirituality, most scholarly works contain explicit or implicit hypotheses about workplace spirituality and its positive impact on motivation, organizational performance, or job attitudes (Dehler and Welsh, 2003).

One of the most common claims is that workplace spirituality has a positive impact on organizational performance, and by extension, profitability (Burack, 1999; Guillory, 2000; Marcic, 1997; Marques et al., 2005; Miller, 1992; Neck and Millman, 1994; Reder, 1982). It is frequently described as a powerful competitive advantage (Ashmos and Duchon, 2000; Conlin, 1999; Mitroff, 2003).

A second common claim of workplace spirituality is that it unlocks creativity and enhances adaptability (Aburdene, 2005; Cavanagh, 1999; Guillory, 2000; Herman, et al. 1998). Creativity requires energy and freedom, which are not
characteristics of an oppressive work environment (Laabs, 1995). Research has shown that open supportive environments, such as that suggested by Workplace Spirituality, lead to greater employee creativity and adaptability (Dorsey, 1998; Jurkiewicz and Giacalone, 2004; Karasek and Theorell, 1990).

Among the assertions made about the positive effects of workplace spirituality, improvements in job attitudes is perhaps the best researched and supported by empirical evidence (Pratt and Ashforth, 2003; Van Tonder & Ramdass, 2009). Most commonly, finding meaning in work is connected to job satisfaction (Garcia-Zamor, 2003). Jurkiewicz and Giacalone (2004) noted benevolent activities by organisations that appeal to spiritual values stimulate positive feelings in employees that are ultimately reflected in improved work attitudes. Spiritual values in the workplace transform the working atmosphere from a state of fear and individual competition to one of purposeful enthusiasm and cooperation (Marques et al. 2007). Workplace spirituality may be an effective coping mechanism to help workers overcome the debilitating effects of occupational stress, and has been associated with psychological health (Pratt and Ashforth, 2003). Evidence for this assertion can be found in the Transcendental Meditation literature (Zellars and Perrewe, 2003).

Workplace Spirituality also leads to enhanced personal development (Brandt, 1996), improved team cohesiveness (Laabs, 1995), higher quality work (Jurkiewicz and Giacalone, 2004), improved leadership effectiveness (Rego and Cunha, 2008), lower absenteeism, and more tolerance for failure and risk taking (Marques et al., 2007). Several have put forward Workplace Spirituality as an effective recruiting and retention tool (Conlin, 1999; Dorsey, 1998; Garcia-Zamor, 2003; McDonald, 1999; Rego and Cunha, 2008). García-Zamor (2003) and Marques et al. (2007) argued Workplace Spirituality increases ethicality.

Several scholars have argued the reverse side of the equation, that suppression or absence of spirituality in workplaces has significant negative effects. Palmer (1994) asserted that the separation of spirituality from the workplace results in
dysfunctional and even inhuman behavior. Maslow (1970) asserted many scholars are fully aware of the yearning for a faith or belief of some kind and also aware of the terrible spiritual (and political) consequences when this yearning has no satisfaction. Unfulfilled spirituality leads to people who lead privately and publicly miserable lives.

A few critical voices appeared, cautioning researchers that spirituality in the workplace “may in fact be harmful, particularly to employee well-being, and may be a negative force for hegemony and misuse” (Lips-Wiersma et al., 2009). The authors argued that Workplace Spirituality “is not always a force for good and it must be acknowledged as having multiple facets in practice”.

From an organizational standpoint, researchers found that organizations where spirituality is evident are more caring, ethical, effective, and even more profitable (Benefiel, 2003b; Benefiel, 2005; Ashmos and Duchon, 2000; Milliman, et al., 1999).

Following is a sample of a few studies that discussed the benefits of workplace spirituality.

Gibbs (1978) viewed inter-being as a spiritual process that should be integrated into all areas of life and stated that it would create caring communities and effective organisations. He claimed that when one builds relationships at work, such work can have dignity, meaning and purpose that can center the life of the worker and provide satisfaction.

Peters and Waterman (1982) also observed the integral role of spirituality in achievement of organisational performance. These authors examined 75 successful companies and found that excellent companies elicit their employees' best effort when helping those employees find a transcendent meaning in their work. In these companies, leadership vision and personal goals went further than mere financial and/or performance objectives. In short, leadership went beyond the normal
boundaries of work life activities to help workers identify and commit to superordinate yet personally meaningful goals. The net result was an increase in morale, loyalty, and profitability. In general, organisations which promoted transcendent values were more likely to achieve excellence than those which did not.

According to Vaill (1998) spirituality in the workplace, what he calls fellowship, “helps both leaders and members to confront the loneliness, disappointment and pain of the modern organisation and to decide that these conditions should not continue to rot the spirit of the organisation and the people in it”.

In their empirical study, Mitroff and Denton (1999) found ”that the participants in those organisations with a greater perceived spiritual identification are significantly less fearful of losing their jobs".

Harrington et al. (2001) suggested that spirituality in the workplace has “a positive impact on performance”. They administered the Finding Meaning and Purpose at Work survey instrument to 103 students and their findings were consistent with those of Ashmos and Duchon that ”spirituality will continue to be the source through which employees seek to find deeper meaning to life".

Garcia-Zamor’s (2003) work captured the essence of organisational transformation, where organisations that have adopted spiritual values improve worker and organizational performance.

Milliman et al. (2003) in a study of MBA students, identified statistically significant relationships between the workplace spirituality dimensions of meaningful work, sense of community, and alignment of values and the attitudinal outcomes of commitment, intention to quit, work satisfaction, job involvement, and self-esteem. The authors stated that their results were the first empirically based findings on the relationships between workplace spirituality and these variables. They noted the gap.
which exists in positivistic analysis of the workplace spirituality construct and attempt to close this deficiency through their research effort.

Kolodinsky et al. (2007) viewed this hypothesis as fundamental to the conception of Workplace Spirituality. Workplace Spirituality presumes personal spiritual values have an impact on worker behavior, as well as on the interpretation of workplace events. The supposition of a positive relationship between workplace spirituality and employee motivation can be found in the earliest popular and scholarly works on the subject.

Borden and Shekhawat (2010) stated that meditation is a tremendous tool for personal development, leading individuals to develop many valuable qualities and a shift in their worldview and corresponding behavior. They suggested that integrating Buddhist concepts, both through mindfulness training and the teaching of dharma, could potentially enrich the day-to-day functioning and overall vision of companies and society.

Daniel (2010) studied the impact that workplace spirituality has on team effectiveness and presented a theoretical model for the same. They proposed that workplace spirituality is an element of the organisational culture. They stated that when team members perceive spirituality at work, some important attributes such as trust, creativity and respect can be found within the organisation and will have an effect on team effectiveness, which comprises of team member satisfaction, team conflict and team performance.

Duffy (2010) explored the relation of intrinsic religiousness and spirituality to work values with a sample of 265 undergraduate college students. Each of these constructs was found to weakly correlate with the value of influence, and spirituality weakly-moderately correlated with valuing service and meaning. Hierarchical regression analyses revealed that the relations among these variables were substantially moderated by gender. For males, higher levels of spirituality moderately
related to valuing influence and service whereas for females no significant relations existed among these constructs. It is proposed that spirituality and religiousness may have only a minor relation to the work values assessed in this study, but these connections may be stronger for men.

Fernando and Chowdhury (2010) examined the relationship between spiritual well-being and ethical orientations in decision making through a survey of executives in organizations listed on the Australian Stock Exchange and found out that spiritual well-being, in particular the communal domain of spiritual well-being, is correlated with and predictive of idealism.

Issa and Pick (2010) identified spirituality as a component of ethical mindsets in Australian business context.

Karakas (2010) reviewed the spirituality at work literature and established that spirituality enhances employee well-being and quality of life, provides employees a sense of purpose and meaning at work, and a sense of interconnectedness and community.

Kutcher et. al. (2010) stated that religion and faith which are a central aspect of an individual’s self-concept are typically avoided in the workplace. They related religiosity to stress and burnout, job satisfaction, organizational commitment and Organizational Citizenship Behavior.

Marques (2010) suggested that following a spiritual framework lead to greater workplace connection, ownership, satisfaction and performance.

Vasconcelos (2010) stated that evidence suggested that prayers helped to alleviate, inspire and energise those people who draw upon it. As a result, it may contribute to improved workers’ morale, self-esteem, resilience, patience capacity, performance, news assignments, humor, intra-organisational relationships and emotions. In addition, prayer seemed to be useful for workers to deal with job dissatisfaction and to some extent, to make better decisions.

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Adawiyah (2011) examined the moderating effects of workplace spirituality on the relationship between soft TQM and organisational commitment on 850 employees of Islamic banks in Central Java, Indonesia using a random sampling technique. The findings of the study showed that all Soft TQM dimensions, except education and training, had positive and significant influence on organisational commitment. Moreover, workplace spiritual values appeared to moderate empowerment and organisational commitment associations. They stated that spirituality at work acted as a moderator between the relationship between soft TQM and organisational commitment.

Bhunia and Mukhuti (2011) examined the influences on motivations for earnings management from the perspectives of workplace spirituality and established that spiritual awareness exhibited a mediating effect between organisational spirituality and earnings management. They confirmed a negative correlation between workplace spirituality and earnings management and concluded workplace spirituality can reduce the motivations for earnings management.

Issa and Pick (2011) examined the usefulness of spirituality and aesthetics for generating new perspectives and understandings with regard to business ethics. Using an interpretive mixed-methods approach they found that the presence of aesthetic spirituality and religious spirituality, along with the factors of optimism, contentment, making a difference and interconnectedness, were significantly associated with ethical practice in the workplace.

Vasconcelos (2011) postulated that workplace spirituality may elicit the best from both people and organisations by employing their best skills, capacities, and expertise in order to build a better world. Also, corporations that are run under a spiritual tend to contribute to the society well-being through many ways such as valuing their employees, practicing social responsibility and corporate citizenship behavior, acting ethically, and truly respecting their stakeholders.
Zaidman and Gidoni (2011) conducted an in-depth analysis through semi-structured interviews individually with each participant in order to gain an understanding of the participant’s perspectives on workplace spirituality. They confirmed that spirituality in the workplace as individual wisdom could essentially contribute in improving awareness at work, enhancing communication, and reducing stress.

Giacalone et al. (2012) stated that in comparison to more traditional materialistic values, which focus on resource-maximizing goals and short-term outcomes, expansive values are a constellation of values that transcend materialism and prioritise the importance of people above objects. They further said that the adoption of expansive values is having pronounced and measurable effects on organisational missions, standards and activities. This change is particularly notable in terms of accountability practices, moral responsibility and the distinction between ethical and unethical decision making. Thus they concluded that expansive values is both an opportunity for changing ethical standards in the organisation and is an issue that will potentially challenge an organisation’s ability to align with the differing and changing values of stakeholders across the globe.

Dimitrov (2012) explored the sources of meaningfulness in the workplace according to the perceptions of hospitality employees and the features of the humane organisation. An exploratory research that employed a single embedded case study with 17 employees was carried out. The results revealed that respondents felt that sources of meaningfulness in the workplace were work itself and pride in the product; the social environment; the self and spirituality at work; and becoming a humane organisation.

Pawar (2012) discussed the concept of Workplace Spirituality, the possible reasons for the growth of interest in the subject, its postulated relationships with various organisational variables and finally stated that there is likely to be a relationship between Workplace Spirituality and employee well-being.
In Javanmard’s (2012) research mentioned earlier in the review (under sources of Workplace Spirituality) he further established that two aspects of spirituality i.e. sense of community and meaningful work had positive impact on work performance.

Deshpande (2012) studied the relationships between the dimensions of workplace spirituality, organizational learning capabilities and mass customisation. They established positive linkages between organisational norms and connectedness dimensions of workplace spirituality and openness-experimentation and knowledge transfer dimensions of Organisational Learning Capability. Further, they postulated that connectedness at all levels within organization would help employees understand each other’s feelings, allow people to develop feeling of closeness and remove the fear of reprisal and facilitate knowledge transfer which would have a positive impact on Mass Customisation.

This study will analyse outcomes that have productivity and effectiveness implications across the organisational milieu. They are workplace behavioural outcomes and attitudinal outcomes. Field (2002) pointed to the considerable variance in the measures of attitudinal variables such as job satisfaction as predictors for outcomes and supported the examination of work and job characteristics on employee work behavior. This statement, based on the works of Hodson (1991) provided the stimuli to include behavioral variables when

3.3.1 Job Attitudes

Spirituality in the Workplace and Work Attitudes, It is a common held belief in organisations and by leaders that spiritually minded employees may have better work attitudes (Kutcher et al., 2010; Neck and Milliman, 1994). Work attitudes in general are a popular topic in research. Job satisfaction is the most frequently researched work attitude variable followed by organisational commitment (Allen and Meyer, 1990;
Rego and Cunha, 2008). Yet, the empirical research that ties work attitudes to spirituality in the workplace is limited.

3.3.1.1 JOB SATISFACTION

Job satisfaction is one of the most examined concepts in business literature and, as such, a plethora of studies have analysed various dimensions of job satisfaction and the associations between job satisfaction and other variables. Employees’ job satisfaction has been considered from the perception of many fields, including psychology (Locke, 1976) and the management sciences (Hunt and Saul, 1975).

Vroom (1964) put forward that job satisfaction is a function of occupational dimensions such as values and the potential for reward. Job satisfaction has also been defined as an affirmative emotional state ensuing from the evaluation of one’s job or job experiences (Locke, 1976). Satisfaction is a multi-dimensional concept. It has been conceptualised as total satisfaction measured by either a few general questions (Hackman and Oldham, 1980) or by an aggregation of individual aspects (Levin and Stokes, 1989). One of the most influential theories on job satisfaction is Hackman and Oldham’s (1975) job characteristic theory, which posits that employees can be motivated to perform a job well if they find the work meaningful. This conceptualisation is supported by Herzberg (2003), who contends that by altering job characteristics to make them more interesting or rewarding, job satisfaction can be enhanced.

Roznowski and Hulin (1992, as cited by Henderson, 2007) state: Job satisfaction...has been around in scientific psychology for so long that it gets treated by some researchers as a comfortable old shoe, one that is unfashionable and unworthy of continued research. Many organisational researchers seem to assume that we know all there is to know about job satisfaction, we lose sight of its usefulness because of its familiarity and past popularity. This view creates a perception that job
satisfaction and its association with job performance may have become an unimportant area of research for some. But this view hardly seems practical, given the overabundance of recent studies that make these variables a concentration of their study (e.g., Bankey, 2006; Henderson, 2007; Judge et al., 2001).

The Job Characteristic Model (Hackman and Oldham, 1976), based on their job characteristics theory; proposes that task characteristics that make work more rewarding and challenging positively affect psychological states related to job satisfaction. The psychological states include enriched work, a noteworthy direct association with the conceptualisation of workplace spirituality’s meaningful work. This model proposes that workplace satisfaction is dependent on the nature of the work and that the origin of satisfaction comes from within the individual and the job (Hulin and Judge, 2003). This satisfaction emanating within the individual can possibly be a function of his inherent nature characterized by Prakriti (Gunas) and Non-Attachment (Asakt-Anasakti). Also, this knowledge is important for the interpretation of Workplace Spirituality and Personality Traits of Prakriti (Gunas) and Non-attachment (Asakt-Anasakti) as antecedents of job satisfaction.

Milliman et al. (2001) also proposed and empirically confirmed that a sense of community at work is positively associated with satisfaction. These researchers utilize the work of Trott (1996), who conceptualised that individuals open to relationships (a characteristic of the illuminated individual) that are purposeful, an essential part of community, are less likely to experience negative aspects of satisfaction, as theoretical underpinning for their sense of community supposition. The Value-Percept Model (Locke, 1976) expressed satisfaction in terms of the employee’s values and outcomes. This model proposed that the incongruities between job outcomes and employee aspirations do not necessarily lead to job dissatisfaction unless the employees’ values place this aspiration highly. Thus, a relationship can be drawn between the values component of this Job Satisfaction model and Workplace Spirituality and Personality Traits.

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Noor and Arif (2011) explored the consequences of workplace spirituality among medical professionals’ of Pakistan by getting insights into their lived experiences and understanding what spiritual aspects they met during this profession. On analysing the participants’ response, dominant outcome was concluded: Job Satisfaction. They further stated that, religion was the motorway for spirituality, so spirituality and religion co-occur interchangeably. Spirituality in a personal perspective is individual reflection, feeling, and an emotional experience. This study concludes that spirituality in the context of workplace should not be neglected. Because this study proves that spirituality has a key role to inculcate employees’ Job Satisfaction.

Altaf and Awan (2011) studied the moderating effects of Workplace Spirituality on job overload and employee’s satisfaction relationship and established that Workplace Spirituality helped in inducing Job Satisfaction in employees and better performance.

3.3.1.2 AFFECTIVE ORGANISATIONAL COMMITMENT

Organisational commitment is a multidimensional concept that denotes the relative strength of an individual’s identification with, involvement in, and loyalty to a particular organisation (Allen and Meyer, 1990; Meyer et al., 1993) However, It has been defined inconsistently within the management and organisational literature. It has widely been defined as identification and involvement with the organisation via believing in the organisation’s values and goals, exerting effort on behalf of the organisation, and desiring to remain with the organisation (Mowday et al., 1979). Meyer and Allen (1991) and Allen and Meyer (1990) presented evidence suggesting commitment consists of affective commitment, continuance commitment, and normative commitment. In essence, Meyer and Allen’s (1991) affective commitment is similar to Mowday et al. (1979) original construct. Affective commitment refers to an emotional attachment to the organisation based on feelings of loyalty toward the employer. Continuance commitment is based on the perceived costs of leaving the
organisation, while normative commitment reflects a sense of obligation on the part of the employee to maintain membership in the organisation.

Posner (1995) noted increased employee commitment as a consequence of spiritual values in the workplace. Attitudes of employees in organisations with high levels of spirituality were positive, supportive of the organisation, and demonstrate commitment to a much greater degree than in organisations without such values (Milliman et al., 2001; Pfeffer and Vega, 1999).

Thus the recent spurt of scholarly articles along with several authors currently writing on work-spirituality connection (Benefiel, 2003; Krishankumar and Neck, 2002; Tischler et al. 2002; Ashmos and Duchon, 2000; Dehler and Welsh, 1994) reflects the interest in the relationship of Spirituality in the Workplace, Job Satisfaction and Organisational Commitment (Connolly and Myers, 2003; Milliman et al. 2003) Khanifar et. al. (2010) established a significant relationship between spirituality in work place and professional commitment. Adawiyah (2011) found out a positive and significant relationship between Workplace Spirituality and Organisational Commitment.

Most empirical studies of Organisational Commitment have focused on affective commitment. This is because affective commitment is the strongest and most consistent predictor of organisationally desired outcomes such as employee retention (Allen, 2003; Meyer and Smith, 2000; Rhoades et al., 2001). Thus, for the purpose of this study the theme and definition adopted are affective commitment which is defined as the desire to remain (Meyers and Allen, 1991)

3.3.2 Job Behaviours: Organisational Citizenship Behaviours

It is posited that Organisational Citizenship Behaviours contributed to innovation and change responsiveness, which has led to the attention this construct has received over more traditional performance outcomes (Sagie, 1998).
Similar to the spirituality in the workplace construct, Organisational Citizenship Behaviours has recently gained in popularity although it has been investigated for at least 70 years (Luthans, 2002). Back then, the concept was not called Organisational Citizenship Behaviours but 'willingness to cooperate' by Chester Barnard (1938) or 'innovative and spontaneous behaviors' by Daniel Katz (1964).

The start of empirical research and attempts to measure this construct as we know it today can be dated back to 1983. Two almost concurrent studies of Bateman and Organ (1983) and Smith et al. (1983) built the starting point of the Organisational Citizenship Behaviours research.

Organisational Citizenship Behaviours are pro-social or extra role behaviours performed outside the scope of job description or typical job specific tasks (Morrison, 1994). Organisational Citizenship Behaviours encompasses such value added behaviours as helping others and volunteering to perform extra work. In a critical review Podsakoff et al. (2000) summarised research addressing seven themes: (a) helping behaviour, (b) sportsmanship, (c) organisational loyalty, (d) organisational compliance, (e) individual initiative, (f) civic virtue and (g) self-development. Helping Behaviour is assisting coworkers with work related problems. Exhibiting sportsmanship involves not complaining when inconvenienced and exhibiting a positive attitude in the face of adversity. Protecting the organisation, supporting organisational efforts, advocating on behalf of the organisation in public typify organisational loyalty. Organisational compliance is adhering to norms policies and procedures set forth by the organisation. Individual initiative is characterized by conscientiousness and the tendency to engage in work related behaviours at a level far surpassing the expected. Civic virtue is expressing responsibility and commitment as well as active organisational participation. Self Development consists of behaviours performed by individuals independently seeking to enhance their knowledge, skills and abilities (Podsakoff et. al.)
Organisational Citizenship Behaviours according to Organ (1988) and Podsakoff, et al. (1990) is measured using five categories (a) altruism (b) conscientiousness (c) sportsmanship (d) courtesy and (e) civic virtue. Altruism manifests in helpful behaviours manifested at a person other than oneself, without reciprocation. Conscientious behaviours highly exceed job requirements (e.g. in areas such as attendance, workload or taking of breaks.) Sportsmanship involves readiness to accept less-than-ideal circumstances without complaining and willingness to rise above the occasion. Courtesy is the tendency to consult with others and incorporate perspectives before taking action. Civic virtue is being well versed and up-to-date on issues affecting the organisation.

Tepper (2003) presented a model of the spiritual employee and Organisational Citizenship Behaviours. He identified three mediating psychological states which he believes influences Organisational Citizenship Behaviours, which were gratefulness, sensitivity to others, and tolerance for inequity, which are spiritually linked. Tepper, argued that spiritual employees possessed a greater meaning and purpose through their experiences and therefore were more grateful. This lead to more frequent acts of Organisational Citizenship Behaviours. He continued his argument, contending that spirituality was shaped through relationships with others and this increases the sensitivity of spiritual workers to the needs of others, thereby leading to increased helping behaviors. Finally, Tepper posited that spiritual employees were accustomed to challenges that require faith, persistence, and forgiveness. Therefore, the spiritual worker was able to demonstrate more Organisational Citizenship Behaviours, even when dealing with inequity. Pawar (2008) attempted to integrate Workplace Spirituality research with organizational literature, and in this attempt linked Workplace Spirituality with Organisational Citizenship Behaviors. Vasconcelos (2011) in his case study, also, illustrated that workplace spirituality has a positive impact on many organisational variables, one of them being Organisation Citizenship Behaviours.
3.4 SUMMARY

The area of workplace spirituality is a relatively new discipline there is a lack of evidence on how the spirit (personality) and the spirited (high on spirituality) can effect various organisational outcomes. The present study will attempt to close these gaps. The most notable gap in the literature was highlighted by Giacalone and Jurkiewicz (2003) when they called for a scientific methodology into workplace spirituality inquiry. They argued that the study of workplace spirituality must demonstrate effects to be viewed as a justifiable discipline within the organizational sciences. The study of spirituality’s associations with outcomes remained largely theoretical, lacking empirical tests (Kinjerski and Skrypnek, 2004). Giacalone et al (2005) argued that even if workplace spirituality is associated with outcomes such as integrity and mutuality, but does not demonstrate a relationship to organisational objectives or outcomes such as profit or productivity; it will not achieve its ultimate value. They also acknowledged that these relationships need not be directly tied to a financial outcome, but could be tied indirectly to financially-related outcomes such as associations with positive employee attitudes.

Thus the relations in Individuals’ Spirituality, spirit and posited associations with personality antecedents and behavioural and attitudinal outcomes, are constructed to empirically respond to these noted insufficiencies in existing literature.

These relationships are envisioned based on the plethora of both psychological and organisational literature which directly associates attitudinal outcomes with behavioural outcomes and a select number of Workplace Spirituality and personality studies which have posited or empirically identified relationships with attitudinal outcomes such as commitment and satisfaction (Fairholm, 1997; Moxley, 2000; Mitroff and Denton, 1999) and behavioural outcomes (Tepper, 2003). The mediation relationship offers a previously untested relationship which could explain a path
model of how spirit and spirituality ultimately affects attitudinal and behavioral outcomes.

Additionally, executives and consultants realised that the traditional change models were flawed and that the organisation structures that they produced were not sustainable (Mitroff, 1994). While traditional change models have debated whether change should be bottom-up or top-down, a spiritual perspective would suggest that change should be inside-out.

Also, the changes staring in the face of bankers today relate to the fundamental way of banking – which is undergoing a rapid transformation in the world of today in response to the forces of competition, productivity and efficiency of operations, reduced operating margins, better asset / liability management, risk management, anytime and anywhere banking. Banks are thus adopting and adapting to technological tools to further their businesses. This new technology is transforming the skill structure requirements in the banking sector. These new and enhanced skills require new knowledge and behavioral adjustments for the traditional banker. The implications of the above said transformations have affected the social, economic and psychological domains of the bank employees and their relations. Suffering from constant stress and fear, and unable to resign their jobs, many workers have come to view spirituality as a panacea (Ashmos and Duchon, 2000, Neal, 1997).

Hence, summarising the above stated affirmations the proposed study will is significant given the changing role of the traditional banker in the present scenario. It is relevant to take up this area of study because:

1. Employees are finding spiritual connection as the last resort to their excruciated spirits in the present global scenario full of uncertainties and let downs.

2. Scholars around the world have talked about the need to study spirituality in the workplace its antecedents and outcomes in empirical and quantifiable terms.
3. The development in the spirituality at work literature might lead to the development of the much needed and more comprehensive organisational change model from a spiritual perspective talking about change that would be inside-out.

4. Also, though all spirituality studies find their roots in the east there has been little empirical work on linking eastern spiritual concepts to the Workplace Spirituality constructs.
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